CHAYNE OF TWELVE LINKS. TO WIT XII CATHOLICK CONDITIONS CONcerning certaine graces & Indulgences, of Christes Catholick Church.

With an explication of the matter of Indulgences, of the Stations at Rome, & how to gaine the Pardons belonging to the same: of the Iubilies, & other pardons, instituted and ordained by the said Church, for the benefite of all Catholick people: with the Reasons & groundes she hath for the same.

Translated out of Italian into English
By I. W.

Whereunto are annexed, the Indulgences graunted vnto the Society of the Rosary of our Blessed Lady, togeth-r with those that are geuen to holy Graynes, Crosses, & Medales, of the English pardon, & the Pardon of Boromeus.

1617.

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THE TRANSLATOR TO THE CATHOlick and Christian Reader.

TWo or three reasons moued me (dear Catholick Reader) to spēd a few houres in translating this litle Treatise of Indulgences, out of Italian, into our vulgare tongue. The which, although it may seeme to some, to be a thing of noe greate importance, yet he that shall attentiuely peruse the same, and with diligence consider the pointes that are handled, shall, I doubt not, either reape some commoditie therby, or at least remaine so satisfied of the matter it self, that it shall not repent him of his labour therin.

The first & principall reason that moued me hereunto, was, the present occasion of this holy Iubilie, considering what a wonderful treasure is imparted vnto vs herein for the good of our soules.

For most certaine it is, that a mā may be then, in such disposition, through the grace of God, and his owne good endeuour, that he may make him selfe, as

pure & cleane as the infant that is newly baptized, or as cleare from sinne, as the Angels in heauen.

The second reason that moued me was, for that many Catholickes of our owne nation being wholly ignorant of the latin tongue, or not so sufficiently instructed in this doctrine as they ought: may many times for want of knowledg, deceaue them selues, or otherwise be deceaued in gayning the benefite of the same. And for as much as there be many thousandes of people, which haply shall neuer liue to see the like time againe: my hearty wish and desire was, that none should be depriued of so great a treasure, which all that wil, may so assuredly enioy. The particulers whereof, each one shal best be informed in by his ghostly father.

The third reason was, because so many in these our daies, who, in this matter, do professe them selues open enemies to the Catholick, Romane, and Apostolick Church, from whence, as from the onely Fountaine, these indulgences doe flow: doe scoffe and iest at such diuine & spi-

tual

tual helpes, distributed by Christes holy Spouse, for the good of her children, as though they were mere deceiptes and toies, onely inuented to beguile the simple sorte of people: whereas indeede they haue bene practised and remained in vse in al Catholick Countries in Christēdome, for the space of more then a thousand yeares together, being confirmed by Scriptures, Fathers, Doctors, Councels, general, & prouincial, from time to time, as true, wholsome, and sounde doctrine.

An other reason that induced me hereunto, may be, that whereas Pope Gregory the 13. of blessed memory, seeing the desolation of our Countrie, graunted certaine Indulgēces to Graines, Crosses, and Medales, thereby to animate, not onely the remnante of Catholicks which were left in England, but also to stir vp the Catholick people in other Coūtries, to pray for the reduction of the said Iland, and reunion thereof with the sea Apostolick, from whence we first receaued our faith. And for that the same Indulgences haue euer since continued, and

haue bene now lately cõfirmed (by word of mouth) by him that ſitteth in S. Peters Chaire, Paulus the fifth, this verie yeare 1605, the 30. of May: For this cauſe, I ſay, it ſeemed to me conuenient, to tranſlate this litle ſequent diſcourſe of Indulgences, partly to accompany thoſe which are graunted to the Society of the Roſary, as alſo thoſe of the afore named Graines, Croſſes, and Medales of the Engliſh Pardon: and partly alſo to ſhew the fruite, vtility, vſe, and maner of proceding therein, which I doubt not, but wil redound to the profit of ſome, contentment of many, and hurt or hindrance of none. And ſo in our Sauiour Ieſus, I bid thee farewel. This 20 of October. 1605. I. W.

to the deuout Catholick, and Christian Reader.

I Seeing this litle Treatiſe of Indulgences (Chriſtian Reader) ſo neceſſary for our Countrie, in readineſſe to be printed anew, and withal the Stations (mentioned in the firſt Paragraph of the ſame) in an other litle Booke; I thought good to ioine and place them both together, that the deuout Engliſh Catholick in one litle volume and breefe Summary, might haue al thinges neceſſary touching that ſubiect. I haue alſo added ſomthing, for the better knowledg how to gaine the Indulgences belonging to the ſaid Stations.

Secondly, leſte perhaps ſome new and infirme Catholike, might deſire to ſee the power in gods Church to graunt Indulgences, & alſo the groundes, antiquity, profes, and practiſe thereof: & leſt alſo this Treatiſe might fale into the hãdes of ſome vnlearned heritike, who might ſuppoſe the Catholiks to haue no authority for the ſame: I haue adioyned ſome reaſons & groundes thereof, which were

wanting in the former edition, being first set forth in a Catholike Country, where such profes were thought needeleſſe.

Thirdly I haue added a Commendation & Praier, for the better gayning of al sortes of Indulgences & other graces at Gods hande, and to effect that the Catholike and deuout Reader, may haue, if not an actual intention, yet at the leaſt a virtual to the gayning thereof. Fare well.

Your ſeruant in all humility. B I.

OF the Authority & power left in Christs Church for to gene Indulgences.

IN Sainct Mathews Gospel, our Sauiour said to S. Peter, *What thing soeuer thou looseſt in earth, it shal be looſed in heauen.* (ca. 6.) This promise is most large and general: it extendeth vnto al bondes whatsoeuer may hinder men from the obteyning of life euerlasting. Therefore in these wordes, is founded this power in gods Church, not onely to absolue from sinnes, in the Sacrament of Penance, but also from Censures whatsoeuer: & likewise to dispence in Lawes, in Vowes, in oathes, &c. so that there be a reasonable cause to vse this authority. When it is said, *Whatsoeuer thou looseſt &c.* al bonde is included, because there is no exception. Wherefore as S. Peter being the supreame Pastour, in Christ his place, may absolue sinners, rightly disposed in the Sacrament of Penance, applying Christs merits vnto thē: so may he likewise, out of the Sacramēt, absolue the same sinners from the temporal punishment, applying to them the sufferinges

ſeringes & ſatiſfactions of Chriſt, and of his Saincte. (Bel. de Indul. lib. 1. c. 3. Tollet. lib. 6 Inſtruc. ca 22. Coſt. Encherid. ca. 12.

The reaſon wherefore the ſinne it ſelf & mortal guilt thereof & eternal puniſhment is forgeuen in the Sacrament, & the temporal puniſhment and ſatisfaction, forthe of the Sacrament, is this, that although the power to abſolue be general, neuertheleſſe thinges muſt be effected & performed, correſpondent and ſutable to their nature. Mortal offences are not forgeuen & remitted, without the infuſion of grace: infuſion of grace, is not geuen by the miniſtery of man, but in a Sacrament: but the guilt of paine or temporal ſatisfaction remayning, after the fault & ſinne it ſelf be remitted, requireth not any new infuſion of grace, to the looſing and remitting thereof, for it preſuppoſeth the ſtate of grace obtained before. This Bellarmine in the place recited.

A ſeconde place to proue this power to graunt Indulgences, is taken out of S. Mathow ca. 18. ſpoken to the Apoſtles.

poſtles in general. The wordes be theſe. *Whatſoeuer you ſhal binde vpon earth, ſhal be bound alſo in heauen: and whatſoeuer you ſhal looſe vpon earth, ſhal be loſed alſo in heauen.* Theſe wordes are general, and there is no reaſon why they ſhoulde extend more to the ſinne it ſelf, then to the paine & puniſhment thereof, ſeing that the paine due to ſinne, is as remiſſible, as the ſinne it ſelf: & as to the one are applyed Chriſts merits, ſo to the other his ſatisfactiõs: and ſeing our Sauiour Chriſt forgaue both to the man ſicke of the palſy, & to the woman taken in adultery. (Mat. 9. 10. 4. Bel. loc. cit. & Coſter. ibid.

The 3. place is taken out of the 20. of S. Iohn, where our Sauiour ſaid to his Apoſtles, *Whoſe ſinnes you forgeue, they are forgeuen.* Sinnes are not perfectly & totally forgeuen, except the temporal puniſhment and ſatisfaction belonging ther to, be alſo remitted & taken away. Tollet. ibid.

This power is alſo proued by the continual practiſe of the Church of Chriſt, & what the Church haith had alwaies in

Practise, must come from God, though the ground thereof should not be knowē.

It is manifest that euen in the Apostles time, this practise of Indulgences was in vse, as appeareth by S. Paule, in the second to the Corinthians ca. 2. wheare he saith to that people. *Whom you haue pardoned, I also pardon, for that which I haue pardoned, in the person of Christ & for you, I haue done it, that we be not circumuented of Satan.* To the better vnderstanding hereof. The Corinthians requested S. Paule that the incestious person, (who now in great contrition & sorow of minde, was in doing of his penance, & for this fault & crime excommunicated by S. Paule) might be released & pardoned touching the rest of his satisfaction that remained vndone, lest that the greatnesse of his tormentes, might driue him to dispaire (for he was deliuered to Sathan.) S. Paule consented to their intreaty, & commaunded them in his name to pardon this haynous offender for the rest of his penance that was not performed.

In this fact, there is nothing wanting

to

to a perfect Indulgence or pardon. Here is authority in the graunter of this pardon, for S. Paule affirmeth him self, to do that which he did, in the perſō of Chriſt. Secondly there was ſufficient cauſe of the graunt hereof, to wit, leſt the offender ſhould be ouerwhelmed with ſorow: & this graunt was at the requeſt of the Corinthians. Thirdly the receauer of this Indulgence, was in the ſtate of grace, as may be ſeene by his great contrition and hearty ſorow for his fault committed.

Nomore is now required in geuing of Indulgences, but authority in the graunter, piety in the cauſe, & ſtate of grace in the receauer. Al theſe three were here preſent: and alſo this was after the fault was remitted. S. Tho. & Theodor. vpon this place. Bell. lib 1. cap 3. de Indulg. Toll. lib. 6. Inſtruc. cap. 22.

After the Apoſtles time, the vſe of Indulgences were preſently practiſed, as may be ſeene by Tertulian, lib. 1. ad Martyres, cap. 1. By S. Ciprian, lib. 3. Epiſt. 15. & in ſerm vlt. de lapſis.

Neither do there want general Councels & Prouincial, for the graunting of

Indulgences, as in the first Councell of Nicene, Can. 11. Ancyra Ca. 5. Laodic. Can. 2. & others cited by Bellar. supra, and likewise Costerus & Tollet in the places aboue named: and also of the general Councels of Claramontane, of Laterane, of Lions, of Viensis, and of Constance, & the Conncel of Trent, as may be seene in Bellarmine li. 1. de Indulgen. cap. 3. with 40. authorities more, at the least. I wil alledg onely the Councel of Trent at large in this pointe, by which may be seene the practise of the Church. In the 25. Session of this Councel, is this decreed & declared.

Seeing the power to geue Indulgences, is by Christ graunted & geuen to the Church, and also that the said Church in most auncient times, haith vsed this power geuen her from aboue: this holy Sinode doth teach and commaund the vse thereof, and to be most wholesome to the people, and to be approued by the authority of holy Councels, and the vse still to be obserued in the Church of Christ. And those who either affirme Indulgences to be vnprofitable, or deny power in the

the Church to geue them: with her curse & most greauous censure, she condemneth. Thus the Counsel. Here is a full proofe for Indulgences, both from whō the power cometh, to wit, from Christ, and that the power is geuen by God, to his Church: that the practise is most auncient, both commaunded and commended, and the oppugners condemned for heritikes.

What is contracted by sinne, and that ordinarily, there remayneth a temporal punishment & satisfaction, after the sinne it self be remitted.

EVery sinner by sinne, incurres two euils, to wit, the fault, or guilt of sinne it self: and the paine or punishment due to the same, although not alike in mortal and venial sinne. In mortal sinne, the offender incurreth a mortal fault and guilt, which consisteth in this, that he looseth the frendship of god, and purchaseth his displeasure: and he also incurreth an euerlasting paine or punishment

niſhment due to the ſame ſinne, ſo that after his corporal death, he is obliged to eternal torments. In venial ſin, though the ſinner looſe not the grace & fauor of almighty God, yet neuertheleſſe he contracteth a venial fault, wherby gods loue is abated, and alſo a temporal puniſhment, which by penance and ſatisfactiō, is to be paid, either in this life, or in purgatory. This mortal crime, and the eternal puniſhment thereunto belonging, is to be forgeuen by the Sacrament of penance, either in act, or at the leaſt in deſire. This venial offence, and the puniſhment thereto due, either in the Sacramēt, or by taking of holy water, or by other actes of deuotion, or by Indulgences. is remitted, as Tollet declareth. l:. 6. Inſtruct ca. 24. But one thing is to be noted, that neither in mortal ſinne, neither in venial, the temporal paine or ſatisfactiō is neceſſarily forgeuen with the fault it ſelf, as the proteſtants would haue it. The fault of Adam, and the eternal paine were forgeuen him: yet neuertheleſſe for his temporal ſatisfaction to gods iuſtice, he was expelled Paradiſe, ſubiect to the miſeries

miseries of this life, and also to death it selfin the ende (gen. 2.) and this not onely to him self, but to al his posterity, as S. Paule affirmeth. Ro. 5.

Infants newly baptized, are purged fró original sinne, yet notwithstanding they are not free from the paine due therunto, for many in their infancy endure much paine, and also dye in the state of innocency.

Dauid, after that three-foulde sinne was forgeuen him (the Adultery, the death of Vrias, and the losse of the battel,) yetnotwithstanding, for his temporal punishment, and satisfaction to gods iustice, that child begotten in adultery dyed. And lest any should suppose or impute that death for a future caueat to Dauid for the time to come: in the same place is declared manifestly, the childes death, to be the punishmente of the fault forgeuen. The wordes are these. *Because thou hast caused the name of God to be blasphemed: the child that is borne to thee, shal dye.* 2. Reg. 12. Againe, although the sinne of Dauid, in numbring of his people, was remitted: yet after

this, for temporal ſatisfaction of that fault, he was demaunded whether he would chooſe battel, famine, or peſtilence. 2. Reg. 24. & Bellar. li. 1. de Indul. ca. 3. & li. 4. pæn. ca. 2. & ſequentibus.

By which is declared, that ordinarily there remaineth a temporal puniſhment, after the ſinne it ſelf be forgeuen, which is a ſpecial grounde for Indulgences, & denyed by the heritikes of our time, as Bellarmine haith declared in his fourth & 2. booke of penance, and the enſuing chapters.

Of the valour & condition of euery good worke done in the ſtate of grace, and what part thereof is required to Indulgences.

EVery good action of iuſt men, done in the ſtate of grace, haith a dooble valour, to wit, merite, & ſatisfaction. In Tobie (cap. 4) almes deede is ſaid to deliuer from al ſinne, & from death. And neuerthelesſe in Sainct Mathew 25. it is ſaid. *Come ye bleſſed of*

my

my Father, receaue the kingdome prepared for you, for I was an hungred, and you gaue me to eate &c. In the first, there is Satisfaction for sinne: in the latter place, merit. Like may be said of Fasting. In the last Chapter of Ionas, the Niniuites are mentioned, to haue apeased Gods wrath by Fasting, and so satisfactory.

In the 6. of S. Mathew, our Sauiour promiseth reward for Fasting where he saith. *And thy Father which seeth* (thee fast) *in secret, wil repay thee*. And so meritorious. The like may be said of prayer, and other actions done in the state of grace. As good workes are laborious & painful, they are satisfactory: & as they are good and performed in charity, they are meritorious, These workes hauing a dooble valour, must haue a dooble reward. Bellar. lib. 1. ca. 3. Tol. lib. 6. ca. 22.

Againe, euery good worke, as it is meritorious, is applyed to the doer thereof, and can not be seperated from him: but not as it is satisfactory. That man is said to merit, that worketh wel: but none, sauing Christ him self, can merit for an

other, none but Christ, can communicate their merit to an other. For though a man pray, fast, or geue almes-deedes neuer so many for others: no share or part of those good workes, is communicable to them, but onely to the doer thereof him self. Of this kinde spake S, Paule, when he said, that euery one should receaue his owne proper rewarde. 1. cor. 3. And the psalmist also when he affirmed, that God should rewarde euery one according to their workes. ps. 61.

Neuertheless as good workes are impetratory and satisfactory, : they may be imparted and communicated vnto others. In this sense Dauid affirmed him self to be partaker of al those that feared God. ps. 118. As for example. The good workes of one man in temporal affaires, can not merit or deserue, that an other man, shal be a fit and iust gouernor in the common wealth: nomore can the good workes in spiritual affaires, merit that an other may haue his sinnes forgeuen him. Wel may one impetrate & obtaine at Gods hand, that an other man may haue contrition for his sinnes and amendement

mendement of life (for this is ordinary to the Saincts of god) but the contrite mā, must merite now, by his owne workes, grace, and remission of sinns. By others praiers, he had that good motion: but by his owne merit and deserts, he must be saued. And like as in a temporal matter, one man may satisfy for an other, or pay the debtes of an other: so in spirituall affaires, one may truly satisfy for an other, or pay the temporal punishment due to an other. And as in temporales, with one & the self same money, a mā cā not pay a dooble debt: so in, with one, & the self same act, or good worke, one can not satisfie both for him self, & for an other.

Bel. lib. 1. ca. 2. Tol. li. 6. Instr. ca. 21. Cost. Ench. ca. 12. And in the third condition of this treatise.

By this may be seene, that they which are within the vnity of Gods Church, may satisfy one for an other: And also from whence Indulgences are deriued, to wit, from the merits of our Sauioure Christ, and his Saincts, as they are satisfactory for sinne, as in the second con-

dition of this booke is manifeſt.

Yet notwithſtanding, theſe ſatisfactions do not equally procede frō our bleſſed Sauiour and his Saincts, as heritikes abſurdly ſay that Catholikes affirme. For we peremptorily both ſay and teach, that our bleſſed Sauiour, is our abſolute Redemer, Propitiator, & onely Sauiour, & to his merits alone, we aſcribe the remiſſion of Original ſinne, actual & mortal ſinne, and the eternal paine and ſatisfaction thereunto belongirg: al this, I ſay, we aſcribe to him ſelf alone, and to none other. Yea we alſo attribute vnto him more then this, to wit, that ſo powerful are the merits of his ſacred paſſion, that by the vertue thereof, he can delegate and communicate this power & remiſſion of ſinnes, and temporal ſatisfaction, vnto others. And we alſo confeſſe, the ſatisfactions of the Saincts, to be of no force or valour at al, if they were not ioyned with his: and that they take their force from him, & that our Sauiours ſatisfactions, are infinite, in them ſelues, neuer to be exhauſted. And that the adioyning of the ſatisfactions of the

Saincts

Saincts vnto Christes, are superabundant and not necessary, and onely they extend to temporal satisfaction, and no further. But euen as Christ hath communicated attributes proper by nature to him self, & to others by priuiledg, and grace, as remission of sinne, the name of Rock, light of the world, and such like, and also his very name of God: so for the honour of his Saincts, Christ wil haue their satisfactions to be adioyned with his, aswel in reguard it might be manifested of what accompt they are of in his sight, as also to declare frō whence their power came, to wit, from his satisfactions: And that as Christ is glorified in his Saincts, so he suffereth in his Saincts, (as it is plaine in the acts of the Apostles, by his owne wordes saying, *Saule, Saule, why persecutest thou me.* Act. 9.) he satisfyeth in his Saincts and by his Saincts, and in this sense, S. Paule said, ad Col. 1. that he fulfilled in his owne flesh, those thinges, which were wanting to Christs passion. Bel. li. 1. Indul. ca. 3. & 4. & Cost. Ench. c. 22.

Thus you ſee, firſt, that there is a power, and authority in Chriſte his Church, to geue and graunt Indulgences. Secondly, that after the fault and crime be remitted, there remayneth a temporal ſatisfaction to be performed. Thirdly, that onely that part of good workes which is ſatisfactory, is applyed to Indulgences. And laſtly, that one may ſatisfy for an other. Now to the Conditions.

THE 1. CONDITION.

What an Indulgence is.

AN Indulgence, as it is ordinarily taken in the catholike Church, is a remission or forgeueneſſe of ſinnes, either in part or in whole: yet not of the mortal crime or guilt it ſelf of ſinne (which is remitted otherwiſe in the Sacrament of Penance) but of the paine, (not eternal, but temporal) due vnto ma for his ſinnes, after they be forgeuen by Sacramental confeſſion.

S. Tho. 4. Sent. d. 10. art. 5. Quodl. 2
Io. Vign. de Indul. ver. 19.
Bel. de Indul. cæ. 1.

The 2. condition.

From whence Indulgences are deriued.

INdulgences doe ſpring and growe, from the infinite merit, and ſuperaboundant ſatisfaction, of the moſt pretious bloud of our Lord and Sauiour Ieſus, one onely drop whereof, had bene ſufficient for the ful redemption of al the

world. Alſo from the ſinguler merit of the moſt Bleſſed Virgin his Mother, and of other holy Saincts, and Martirs. For which reſpect Indulgences are ſaid to be, A treaſure gathered together, and layde vp in the holy catholik Church, flowing from the aforeſaid merits.

Franc. de Maior. 4. ſent. d. 19.
Sot. 4. Sent. d. 21. q. 1. &c.
Bel. Indul. ca. 2.
Armil. de Indul. parag. 8.
Clem. 6. Extran. Vnigen. tit. de panit. & remiſ.

The 3. condition.

The effect of Indulgences.

INdulgences worke the ſame effecte wholly and entyrely, which the penaunce due for the ſinne (after the ſame is Sacramentally forgeuen) when it ſhould haue bene fulfilled by the penitent, would haue done. Wherefore the contrite penitent getting the ſaid Indulgences, ſatisfyeth for his ſinnes, in the remiſſion of the temporal puniſhmente due thereunto, as if he had ſatisfyed by doing

doing his penance, the debt being payed which he owed, with the aforesaid treasure of the catholike Church, deriued from the infinite merits of our Sauiour Christ, & also frō the merits of his holy Saincts.

Caiet. quodl. tom. 1.
Bel. cap. 7. de. Indul.
Armil. Indul. paragr. 6.

The 4. condition.

Of the distributour of Indulgences.

Two sortes of distributoures there be of the treasure of Indulgences, to wit, the vnlimited, & the limited. The vnlimited distributour or geuer, is cheifly and onely the Pope, S. Peters lawful Successor, and Christes Vicar heare on earth. The limited distributoures, are the Popes Legates, who by special, or general commission from him, may graunt Indulgences in their Legacies: Archbishops, and Metrapolitanes, in their prouinces: Bishops and Prelates, in their dioces: as also Religious men, and seculer Preistes, according to the authority graunted them, by his

his speciall commission or priuiledg.
S. Tho. 4. sen. d. 20. art. 9. qnodl. 3.
S. Anton. p. p. 1. tit. 10. parag. 3. de Indul.
Sot. 4 sent. d. 21. q. 1. art. 4. ad 1.
Bel. ca. 11. de Indul.

The 5. condition.

Of the operation of Indulgences.

INdulgẽces do operate & worke in the vertue of the foresaid merites and satisfactions, two sundry waies. The first is, by the authority and power of him that graunteth them. And secondly by the deuotion and charity of him or her that gayneth them.

The 6. condition.

Of the extension of Indulgences.

NOte that Indulgences do extend aswel to the high Forum, or tribunal of our Sauiour Christ, as to the internal Forum or Court of the holy Church. But not to the external iudicial court, concerning the punishmentes which

which the offenders of the law do deserue for their offences: that is to say, no mā by Indulgences can be deliuered from the punishmentes which belong to the external contentious court, either ecclesiastical, or secular; nor yet also from any natural paines or punishmentes.

Bel. ca. 7. de Indul.
Felin. de Indul.
S. Tho. 4. sent. dist. 20. q. 1. art. 5.

The 7. condition.

Of the preceptes of Indulgences.

TO obtaine this special treasure of Indulgences, or any part therof, there is required a fit disposition in him that shal receaue the same, that is to say, that he be, not onely in the state of grace, but also that he performe truly and sincerely, al and euery precept which he that geueth the said Indulgence shal appoint, or commaund, or so much thereof as shal be necessary, according to the intention of the geuer, who cōmonly geueth choice of two, three, or more thinges to be done, according as euery mans

mans estate, ability, opportuniry, & o-ther circumstances require: without the accompliſhing whereof, the ſaid Indulgences can not be obtained.

Sot. 4. ſent. diſt. 21. q. 2. art. 3.
Bel. ca. 13. de Indul.

The 8 condition.

Of the application of Indulgences.

Indulgences can not be applyed to any one that is in mortal ſinne, but onely to ſuch as are contrite, and confeſſed of al their mortal ſinnes: or at leaſt-wiſe, haue an intention and purpoſe to do the ſame, at due and conuenient time, according as the wordes of the Bul wherein the ſaid Indulgences are publiſhed, ſhal import, and not otherwiſe.

S. Tho. 4 ſent. d. 20. art. 5. quodl. 7
Sum. confeſ. l. 3. tit. 34. q. 186.
Hugol. Tab. 2. cap. 9. para. 1 num. 5.
Bel. cap. 9. & 10. de Indul.
Tabiena Indul. parag. 3.

In 9. condition.

Of

Of the ſubiect of indulgences.

THoſe onely do Indulgences auaile and profit, who obtaine and get them, and not others: ſo as we can not get Indulgences for an other, except the Bul wherby they be publiſhed, do expreſly ſpecify the ſame, which is very ſeldome, and not without extraordinary cauſe.

S. Anton. p. p. tit. 10. ca. 3. de. Indulg. parag. 1.
Bel. ca. 9. de Indul.

The 10. condition.

Of Indulgences for the dead.

CErtaine it is among al Catholiks, that Indulgences profit the dead, (I mean that departed this life in the faith of the catholike Church) for as the ſuffrages of the liuing do profit the dead by way of impetration: ſo do they profit them by way of ſatisfaction, which is, by applying the merits and ſatisfactions of Chriſt and his Saincts vnto them by Indulgences; for that they being

ing vnited by Charity to the holy church before their departure, merited and deserued so much by that vnion, that the Suffrages of the said Church, might be applyed vnto them now deceased.

Sot. 4. sent. dist. 12. q. 2. art. 3.
Bel. cap. 14. de Indul.

The 11. condition.

Of the cause of Indulgences.

Indulgences ought not to be, nor are not graunted, but for mere spiritual causes, or at the least wise for temporal causes annexed vnto spiritual: and in this case, without iust cause, the pope him self can not dispense, for that he is not Lord or maister of this spiritual treasure of the Church, but the distributer onely, which distribution, he can not make, without a iust and lawful spiritual cause as is aforesaid.

S. Tho. 4. sent. dist 20. q. 1. art. vlt.
Io. Vig. de sac. ord. ver. 22.
Bel. ca. 12. de Indul.
Tab. Indul. parag. 8.

The

Of the vtility and fruite of Indulgences.

THe vtility and fruit that is reaped by Indulgences, is of no light reckoning, or ſmale accompt: for beſides the merit that is gotten by deuout receauing them, not onely increaſe of grace in this world is thereunto annexed, but alſo a greater degree of glory in the world to come.

Bel. ca. 10. de Indul. & com. Theol. op.

A FVRTHER DECLARAtion concerning the matter of Indulgences, together with a breife explication of the Stations, Iubilies, and other pardons, worthy to be considered & knowne of such as are desireous to obtaine the fruit thereof.

What a Station is, and who was the first instituter and author thereof.

Paragr. 1.

IT is to be vnderstoode, that Stations are none other thinges, then diuers perpetual graces and Indulgences, graunted by the popes of Rome (who are the onely true disposers and distributers of that treasure) to certaine Churches within and without the City of Rome.

They are called Stations, of the etymology of the latin word *Statio*, asmuch to say, as a Port, Hauen, or Roade, whet the shippes or vessels of the Sea, may remaine secure from the tempestuous dangers thereof. Whereupon Indulgences,

vnto

vnto the which we haue recourſe for the auoyding of paines & puniſhmentes due for our ſinnes, and obtayning mercy of our B. Sauiour, who is our onely and ſecure refuge, are ordinarily called Stations

They may in like manner be called Stations, becauſe the ſaid Indulgences be ratified and perpetually eſtabliſhed in the aforeſaid particuler and famous Churches of Rome.

S. Gregory the great, our Apoſtle of England, was the firſt that ordained and appointed them in certaine Churches of the ſaid City, aſwel in the Aduent and Lent, as in other times of the yeare, the which do continue to this preſent day, as in the Roman Miſſal and elſ-where is to be ſeene.

Paul. de indul. l. 2. ca. 1.
Io. Eck. de Indul.
Jo. Vig. de Indul.
S. Anton. p. p. de Indul. parag. 8.
Petr. Sot. de Indul.
Alphon. de Caſt. de Indul.
Concil Later.
Concil. Vien.

Of the diſpoſition and intention which is requiſite, for the gayning of pardons & Indulgences.

Paragr. 2.

For obtayning the pardons and Indulgences which are graunted at the Stations, it is to be vnderſtood that he which wil get the ſame, muſt haue a diſpoſitiō to fulfil that which is required in the Bul of the graunt of the ſaid Indulgence, which commonly is publiſhed certaine daies before: and that he pray for ſuch thinges as are ſpecified in the ſaid Bul, or at leaſt wiſe direct his intention in praier to the intention of the geuer of thoſe Indulgences: and thereby ſhal he truly receaue and reape that ſpiritual treaſure, which the diſtributer hath appointed to be beſtowed on ſuch as ſhal performe the ſame.

What is a Iubily.

The

The 3. Paragraph.

THe Iubily which now the Catholike Church ſolemnizeth, is none other thing then a general and ful abſolution and remiſſion of al the puniſhmentes due for ſinne (after the guilt of the ſame be ſacramentally forgeuen) for the which we are to make ſatiſfaction, either in this life or in purgatory. For which general remiſſion and increaſe of Grace, it is great reaſon that euery one make feaſt & Iubily ſeeing that no man can receaue greater ioy in this life, then the forgeueneſſe of his ſinnes, and that of a ſeruant to the deuil which he was before, is now hereby become the child of god, and of being debter of ſuch puniſhments, is by this made free & diſcharged of them al.

Of the name, Antiquity, & Celebration of the Iubily.

Paragraph. 4.

THe name of Iubily is deriued from the hebrew word Iobel, which ſignifieth the yeare of re-

miſſion. And it is one of the moſt auncient traditions in the catholike Church for that it was figured in the Iubily of the old Teſtament, which was accuſtomed to be celebrated among the Iewes, from 50. yeares to 50. In which yeare of Iubily, al debtors were forgeuen: al landes & poſſeſſions ſould, were reſtored vnto the former owners: al ſeruants and ſlaues, were deliuered out of boundage &c.

The Iubily of the Iewes, was but a tipe or figure of this amongſt vs Chriſtians, by which, through the merits of Chriſt, men obtaine perfect remiſſion of their ſinnes, freedome from the ſeruitude of the deuil, the fruit of al good workes, and the poſſeſſion of heauen. Wherfore the ſaid Iubily haith not onely al the ſaid priuiledges that other plenary Indulgences haue, but the popes alſo are wont at this time, to graunt authority to approued preiſts, to abſolue from al reſerued excommunications, & enormous crimes whatſoeuer (being truly penitent, and contrite) to the end that the faithful may be aptly diſpoſed to receaue ſo great a benefite.

And

And although the custom of the church was wont to celebrate the Iubily from a 100. yeare to a 100. to auoid suspition for simbolizing therein with the Iewish sinagoge, and especially for the mistery contained in the *Scripture* of the hūdreth fruit, as pope Bonifacius declareth, Anno 1294. Yet forasmuch as the life of man is short & vncertaine to attaine vnto that number of yeares, Clement the 6. ordained, that it should be celebrated from 50. to 50.

And againe, that al Christians might enioy the fruit hereof, Paulus the 2. appointed it from 25. yeare to 25. as now it is obserued. Notwithstanding, in vrgent necessities of the catholike Church, out of the aforesaid designed times (as for example in time of warres, plagues, or other calamities) the popes are wont to open the same treasure, to thende that al faithful christians wel disposed, may be made partakers of so great a benefite.

S. Anton. p. p. tit. 10. ca. 5. para. 7. Verat. de Indul.
Paul. de Indul ca. 1. li. 1.
Bel. ca. 1. de Indul. & Iubil.

What is ment by a Quarantene, & remission of a third or fourth part of sinne.

Paragraph 5.

OFtentimes this Clause is founde in the Bul or promulgation of Indulgences, *Concedimus tot annos, & totidem quadragenos &c.* We graunt so many yeares of Indulgence and so many quarantenes &c. which many vnderstand not. For explication wher of, it is to be vnderstood, that a quarantene, is as much as 40 daies onely of Indulgence, & not of monethes or yeares, that is to say, a remission of the punishments for sinnes, which shoulde haue bene otherwise done for 40 daies. As for example, when it is said, there are graunted ten yeares of Indulgence, & as many quarantenes, it is asmuch to say as ten yeares, and ten times 40. daies.

Moreouer when in any Bul it is said, *Concedimus remissionem tertiæ, vel quartæ partis peccatorum &c.* We graunt remission of the third or fourth parte of sinnes &c: it is to be vnderstoode of the remis

sion of the punishmentes or paines due to the third o. fourth part of our sinnes, which ought otherwise to haue beene done either in this life, or in the next in purgatory.

Sot. 4. sent. dist. 21. q. 2. art. 1.

How the great numbers of yeares of Indulgences are to be vnderstoode.

Paragraph 6.

WHen there shal be founde in any Bul, or graunt of Indulgences, any great number of yeares, as for example, in doing such or such thinges, you shal gaine ten or twenty thousand yeares, or some greater number of Indulgences: it is to be noted, that these yeares are vnderstoode according to the number of the yeares of this life, proportionably to the penance or punishments enioyned for sinnes by the sacred canons. And although the world should not last so longe, yet notwithstanding intensiuely the paine in purgatory may be so sharpe & extreme in one hour, yea in a minute, that it may be e-

qual to the extenſion of many yeares.
As for example, in the laſt day the ſoules of them that ſhal ariſe, and were but lately deceaſed, ſhal ſuffer as much paine intenſiuely in ſo ſhort a time, as extenſiuely they ſhould haue had to ſuffer in ten, or twenty thouſande yeares, if both the world and purgatory ſhould haue ſo long endured.

S. Anton. p. p. tit. 10. para. 3.
Tabiena verb. Indul. para. 14.

Of the act it ſelf which is required for the gaining of Indulgences.

Paragraph 7.

WHen it is at any time expreſly ſet downe, in the graunt of Indulgences without limitation, that he which ſhal gaine the ſaid Indulgences, ſhal actually do ſuch, and ſuch thinges: then in that caſe, thoſe who are ſick and impotent, although their wil be neuer ſo good to performe that which is preſcribed, yet ſhal they not gaine the ſaid Indulgences, becauſe the wil onely ſufficeth not for obtaining the ſame, but the

the effect withal is required. But if it be specified, that in steed of the former workes, such as be impotent, shal do some other deedes of picty, then in doing the same, they shal gaine the said Indulgences aswel and as amply as shal the other.

But if it be not specified, thē although his good wil shal not help him to gaine the Indulgence, yet neuertheleſſe it shal help him both to the increase of grace & merit in this life, and also of glory in the life to come.

Armil. indul. para. 5.
Tabien. indul. para. 16. & 18.
S. Anton. p. p. tit. 10. ca. 7. de indul. parag. 2.
Sot. 4. sent. dist 21. q. 2. art. 3.
Sum. confes. ls. 3. tit. 34. q. 187.
Silvest. indul. para. 19.

Whether he that cometh far of, obtaine greater indulgences, or he that is at home.

Paragraph 8.

ONe that cometh from a far country to any place, where the said Indul

Indulgences are, to gaine the ſame, ſhal not obtaine any more or greater, then he that dwelleth neare at hande: becauſe Indulgences are not meaſured according to the paynes or trauel that is taken, but according to the wil of him that graũteth them. Yet neuertheleſſe he that taketh ſuch paines and labour to obtaine the pardons, ſhal merit more, & receiue more grace therein, if withal he be in like and equal degree of grace and charity with the other nearer home. For otherwiſe one that is at home, hauing greater charity, may merit much more, then an other far of with leſſe charity, although in the external worke he take the greater paines and labour, for ſo much as the merit is meaſured principally, according to the greatneſſe of the charity.

S. Tho. 4. ſent. diſt 31. art. vlt. quodl. 1.

S. Bonau. ibid.

Vig. de ſac. ord. verſ. 22.

Tab. indul. parag. 2.

What almes are required to be geuen, for the gayning of inaulgences.

Parag

Paragraph. 9.

WHen any determinate and set Almes are specified in the Bul to be distributed for gaining of the Indulgence, as for example, a groate, six pence, or more, or lesse: then it behoueth for the gayning thereof, to geue the almes as it is appointed,

But if the Bul do indeterminately say that for to gaine such Indulgence, almes shal be geuen, and no somme specified: then he that geueth neuer so litle (geuing it in charity by way of almes) doth obtaine the pardon.

Note also that the said almes, may be bestowed vpon what Church, poore body, or other pious vse, or necessity, any man wil choose, when it is not specified to whom the same is to be geuen.

But it is good for euery man, to geue according to his ability; the riche man, the gift of a rich man; the poore man, the gift of a poore man; and the Scripture saith, that he that haith much, shal geue much, and he that haith litle, shall geue litle.

S. Tho. 4. sent. dist. 21. art. vlt. quodl.

1

1.

S. Bonau. ibid.

Sil. indulg. para. 21

Whether a pardon may be gayned more then once at one tyme.

Paragraph. 10

IF the wordes of the Bul do prescribe Indulgences to endure for a day, two, eight, or any other number, and that he which wil gaine the same, must doe it within the space of the prefixed time, without specifying how often: then can the said pardon be gotten but once onely, although a mā performe al the thinges prescribed oftner. But when the words *toties, quoties,* (how oft soeuer) shal be found therein: then so often as a man shal do those thinges commanded by the Bul, so often shal he obtaine the foresaid Indulgences.

Pet. Sot. de indul. l. 3.

Sot. 4. sent. dist. 21. q. 1.

Silu. indul. parag. 19. 21. & 22.

What preparation a man ought to make for the

Paragraph. 11.

HE that purposeth to gaine a Iubilie or Indulgence, ought presently to resolue to purge his soule of al vncleanesse, I meane of al mortal sinne, and to procure that he may be in gods grace and fauour: and sincerely and deuoutly to performe, the ordinances & pious workes which are imposed. And although, after diligēt preparation made for his confession, he should forgeat a mortal sinne, yet is he absolued thereof, and obtaineth grace by that Sacrament, to gayne the said Iubily or Indulgence: becausse sinnes forgotten, are not reserued, when sufficient diligence is vsed therin, yet if after he remember the said sinne, he is bound to confesse the same.

And note that when any Iubily or Indulgence is graunted, and that such and such thinges are to be done for the obtaining thereof, as to fast three certaine daies, to visit some holy places, to pray for the Pope, and for the conuersion of infidels and heritikes, to geue almes, to confesse

confeſſe, communicate, and the like: it ſhal be good, firſt to make his confeſſiō that therby being in the fauour of god, he do the ſaid faſtings, almes, & other good workes in ſtate of grace, and then ſhal God as vnto his friend, much the ſoner graunt him the pardon which he deſireth. But eſpecially at the leaſt, that he haue true and hearty contrition for his ſinnes when he beginneth the aforeſaid works of piety: and that in any caſe, we preſume not vpon the wordes of the Indulgence, more then they import and ſignify.

S. Anton. p. p. tit. 10. ca. 30.
Pet. palud. 4. ſent.
Tab. indul. para. 23.

Whether a man being in deadly ſinne, be capable of Indulgences or no.

Paragraph. 12.

THere is great difference to ſay, that one haith committed mortal ſinne, & that one is in mortal ſinne. For he that hauing ſinned mortally

tally, and doth repent him thereof, with contrition, & ful purpose to confesse the same, at conuenient time appointed by the Church: it can not be said that he is in mortal sinne. But he that hauing sinned mortally, and doth not repent him, but rather goeth forward therein: he is said to be in mortal sinne. Whereupon the first is capable of Indulgences, but not the second.

And although the second being in deadly sinne, doing those thinges which are appointed by the Bul for gayning of Indulgences, obtaineth them not: yet neuertheless our Lord of his infinite loue and charity, may geue him in recompēce of this and of other good workes, some temporal blessing, and also a disposition to receaue grace gratificant, that is to say, grace that may make him grateful.

Elis. de Indul. art. 8.
Tab. de Indul. para. 30.

Whether the Pope can geue any man a pardon for deadly sinne, without Sacramental Confession.

Paragraph. 13.

IT is answeared, he can not.

For note that we attribute farre more to the power of the meaneſt Preiſt that euer was in the Sacrament of Confeſſion, then we do to any Pope or Patriarch in the world, or to al the Buls, Pardons, or Indulgences whatſoeuer out of the ſame. The reaſon is, for that the effecte of the remiſſion of ſinnes, procedeth from Chriſt more aboundantly, in the grace of the Sacraments which be miniſtred by the Preiſt by vertue of his preiſthood, then it doth by the higheſt iuriſdiction of any man out of the Sacraments. Wherefore it is a notorious ſlander to ſay as many do, that for money you may haue a pardon for ſinne without any penance or confeſſion at al: for the Sacrament of penance haith euer bene of ſuch neceſſity ſince Chriſtes inſtitution thereof for the taking away of mortall ſinne, that no man could euer worke the ſame abſolutly, without the vſe thereof except our Sauiour Chriſt him ſelf.

S. Tho. in multis locis.

Et com

Of penance impoſed for ſinnes, and the times appointed for the ſame.

Paragraph. 14.

THe penance that ought to be done for ſinnes, aſwel for the offence it ſelf, as for the quantity thereof, is, *de iure diuino*, to wit, of Diuine law or ordinance, which the holy Scripture witneſſeth when it ſaith, *Iuxta menſuram delicti, erit & plagarum modus*. According to the quantity of the offence, ſhal the maner of puniſhment be: notwithſtanding that the impoſing therof, and the time wherein the ſaid penance is to be done, is, *de iure poſitiuo*, of poſitiue law, that is to ſay, it appertaineth to the holy Church, aud Canons thereof: who in auncient times, vſed to impoſe more ſeuere and rigorous penance for mortal ſinnes, then now a daies is obſerued, to wit, for euery mortal ſinne ſeauen yeares penance.

And note that penance is to be geuen greater or leſſer, agreable to the enormity of the ſinne committed. For according

cording to Diuines, the manner of imposing such penances, of seauen yeares, for mortal sinnes, the Church tooke from the vse which is found in the holy Scripture where it is mẽtioned, that our Lord God in the punishing of sinnes, commonly did vse the aforesaid number of seauen.

As when he deliuered the children of Israel for 7 yeares into the handes of the Madianites. And made Nabugodonozor to eate grasse for 7. yeares. Elizeus likewise commaunded Naaman to be washed 7. times in the flood of Iordan. And the sister of Moises stoode 7. daies seperated from the company and society of others, and the like.

S. Tho. 4. sent. dist. 17.
Sot. 4. sent. dist. 21. q. 2. art. 1.
Cap. hoc ipsum 33. q. 2.
Et Cap. mensuram de penitent. dist. 1. q. 1. art. 3.

Of the profit that ariseth by satisfaction for sinnes in this life.

Paragraph. 15.

First

FIrſt the penitent is to vnderſtand, that ſatisfaction for ſinnes, muſt needes be done either in this life, or in the next: which being ſo, it ſhal greatly auaile him to ſatisfie for the ſame in doing the penance that is enioyned him, during the time whileſt yet he liueth.

For one that in this life is in the fauour and grace of god, and performing the werkes of ſatisfaction: ſhal beſides the ſaid ſatisfaction, merit alſo, which is not ſo with thoſe in the other life in purgatory, for then they are in ſtate onely to ſatisfie, and not to merit, for as much as merit belongeth to them which are labourers, and not to thoſe that can labour no longer, and are come to their iourneis ende: of whom the Scripture ſaith. *Amodo iam dicit ſpiritus, vt requieſcant a laboribus ſuis.* From henceforth now ſaith the ſpirit, they ſhal reſt from their laboures. Neither ſhal theſe penalties ceaſe, vntil the ſoule be wholly purged from al vncleanneſſe.

S. Tho. quodl. 2. art. vlt.
Eliſ. de indul. art. 4.

Armilla de indul. para. 8.
Pet. Sot. li. 1.
Viguer. de Theſaur. Eccl. verſ. 20.

Whether penance impoſed by the Confeſſor, may be left vndone to gaine Indulgences.

Paragraph. 16.

WHen the penance impoſed by the Confeſſor, is either leſſe or as much as is the Indulgence that is graunted: in this caſe the penitent, if he be truly contrite, gaining ſuch Indulgences, is not bound vnder paine of deadly ſinne, to performe the aforeſaid penance.

But becauſe no man is certaine of his being in the grace of God or of his good diſpoſition when he receaueth the Indulgences: therefore euery one ought to do his penance impoſed, notwithſtanding the gaining of the ſaid Indulgences. And although he were certaine of his wel diſpoſing, yet may he not conueniently leaue the ſame vndone; for in accompliſhing that, it auaileth him not onely to ſatisfaction, but alſo to merit.

Beſides

Beſides, the holy Church geueth the ſaid Indulgences, as ſpurres to prick vs forward in wel doing, and therefore a man ought not to deceaue him ſelf in being vnwilling to performe his penance, for Charity can not be idle: And many times ſuch as do neg'ect theſe ſatisfactory Exerciſes, do grow ſo coulde, that ſoone after they alſo looſe Charity.

S. Tho. 4. ſent. diſt. 20. art. 4.
Silu. indul. parag. 13.
Tab. indul. parag. 13.
Sum. confeſ. li. 3. tit. 34. q. 18. & 190.

How the number of Indu'gences, de pœnitentiis iniunctis, *are to be vnderſtoode.*

Paragraph 17.

IF in any Bul or other Graunt, there be mention made of any number of yeares of Indulgences *de pœnitentiis iniunctis*, to wit of inioyned penances: it is to be vnderſtoode, not onely of ſuch penance as is inioyned by the Confeſſor, and not performed by the penitent, but alſo of ſuch as the Confeſſor

haith omitted to inioyne, & ſuch as are taxed by the Canons of the Church, or otherwiſe determined by Gods diuine iuſtice.

For which cauſe cõmonly the Bul ſpeaketh in the plural number, to wit, *De panitentiis iniunctis*, of inioyned penances, and not, *De panitentia iniuncta*, of an inioyned penance. Thereby to ſignify, that in thoſe wordes, the former 3. conditions are comprehended, that is to ſay, the penance inioyned by the Confeſſor, that which is aſſigned by the Canons, and the penance which is ordeined by God him ſelfe.

S. Tho. 4. ſent. diſt. 20. q. 1. art. 3. quodl. 2.
Eliſ. de indul. li. 2. ca. 5.
Vig. de valore indul. parag. 21.
Sot. 4. ſent. diſt. 21. q. 4. art. 5.
Armil. indul. parag. 16.

Whether the Pope can graunt Indulgences to the dead.

Paragraph. 18.

Certaine

CErtaine it is amongſt Catholick Doctors, that the Popes holineſſe may graunt Indulgences, aſwel to the dead, as to the liuing, and in ſo doing, he may abſolue them from their paine. But they are geuen one way to the dead, and an other way to the liuing. For vnto the liuing Indulgence is graunted by way of abſolution, as being immediatly ſubiect to the Pope: but vnto the dead it is geuen by way of Suffrage: in ſo much as the Pope diſpenſing the ſpiritual treaſures of the Church, for the debt of puniſhments which are due for ſinnes, ſatisfieth our Lord therewith, in ſuch wiſe as he accepteth the ſame.

And this may be declared by a familiar example, to wit, if the Pope of his good fauour and charity, would deliuer al thoſe that are impriſoned in the City of Rome for debtes, paying for them ſo much as euery one oweth to his creditors: he might with al iuſt reaſon, and wirthout any further adoe, lawfully diſcharge out of priſon, thoſe whichare his owne ſubiects hauing abſolute iuriſdiction ouer them. But if he would deli-

uer others impriſoned for the like debt, (for example) that are ſubiect to an other abſolute prince of Italy: iuridically he could not do it. But by diſburſing the money, and paying their ſaid debts, he might intreate the prince in their behalfe, to take the money, and releaſe the debtors out of priſon: and in that caſe it may be ſaid, that the Pope by way of intreaty and praier, deliuered the priſoners, although it were in the Princes power to accept the ſame or noe. Euen ſo it falleth out in this diſpenſation of the treaſure of Indulgences, which is as it were money geuen vs by the Pope, to ſatisfy the debts we owe vnto God for our ſinnes (and muſt be paid before we can be releaſed) and beſtowed vpon vs that are liuing, and immediatly ſubiect to his holines, and thereby are iuridically abſolued thereof. But for the dead, ſeeing he payeth for them alſo: he is to intreate for them by way of Suffrage, truſting in the mercy and goodneſſe of God, who is much more ready to graunt, then we are to demaund the ſame.

S. Tho. 4. ſent. diſt. 22.

Sot. ibidem q. 2. art. 3.
Vig. de sac. ord. vers. 14.

Of the infinite valew of Indulgences.
Paragraph. 19.

FOr three causes especially are Indulgences said to be of infinite valew. The first is, in respect of our Lord and Sauiour him self: and this is called the merit and satisfaction of Christ, in that he did not onely merit, but also satisfy for al sinnes. The second is in respect of Christes holy Saincts: and this is the paines, laboures, sufferings, & other penalties which they indured in this world, being of much more valew, then their sinnes required satisfaction. The third is in respect of the Church: & in this are comprehended al pious & charitable workes, both spiritual and temporal, which haue bene wrought by her meanes, the valew whereof remaineth at her disposition, to distribute vpon iust causes, to such as haue neede thereof.

Wherefore al this treasure and spiritual dowrie, wherewith Christe his holy Spouse is so infinitely enriched, remaineth

neth to be lent freely vnto sinners, whereby to satisfy and pay the ransome and debtes which they owe for their sinnes & offences.

S. Anton. p. p. tit 10. para. 1. de ind.

That he Which gayneth a plenary Indulgence as he ought, if presently he dye, he goeth to heauen.

Paragraph. 20.

A man, hauing done so much as is commaunded for the gayning of a plenary Indulgence, if at that instant (being truly contrite for al his sinnes) he should chance to dye, and hauing, to his power, performed al that which a good christian was bound to do: he may be assured to go to eternal glory, without passing through the fire of purgatory. But when his Confessor in that point of death, haith not graunted him a plenary Indulgence, or when after such a graunt and gayne thereof, he haith committed a venial sinne or a mortal, of which he is confessed, but haith not done satisfaction for the same: he can not assure him self from being exempted from some

some punishment. And therefore it is good and meritorious to helpe the soules of the departed, by way of praier and suffrage presently after his departure out of this life, which God graunt we may all doe to his honour and glory. Amen.

S. Anton. p. p. tit. 10. de indul. ca. 3.
Sum. confes. l. 3. tit. 34. q. 182.
Hostien. 6.
Sil. parag. 33. Indul. &c.

OF THE STATIONS AT ROME.

THere haith bene at Rome, a continual holy custome of the people, for these thousande yeares at the least, at diuers times solemnly to visit certaine principal Churches, therein to offer vp their deuotions for them selues, and the whole Church of God.

These solemne meetings, are commōly called Stations: and by diuers Popes haue bene graunted to those Churches, either specially vpon the Station daies, or generally al the yeare, verie large Indulgences.

I wil h are note the dayes and places of the said Stations. The Indulgences in euery of these Churches, are neuer lesse then of ten thousande yeares. And because often times there is a plenary Indulgence, and the deliuery of a soule out of purgatory: I will heare set downe, when either of these so great graces may be obtained: which wil also be profitable for those which by halowed graynes wil gayne the Stations.

The

The tymes of the Stations.

THe first Sonday in Aduent, at S. Maria Maior.

The 2. Sonday, at S. Crosse, in Ierusalem, a plenary.

The third Sonday, at S. Peter.

Wednesday in the Imber weeke, at S. Maria Maior.

Friday in the Imber weeke, at SS. Apostoli, a plenary.

Saturday, at S. Peter.

The fourth Sonday, at SS. Ap. a plenary.

Christmasse eue, at S. Maria Maior.

In the night folowing, at the Chapel of the Cribbe in the same Church, a plenary.

Christmasse day in the morning, at S. Anastasia, a plenary.

At the thirde Masse on Christmasse day, at S. Maria Maior.

On S. Stephens day, at S. Stephens, a plenary.

S. Iohns day, at S. Maria Maior.

Innocents

Innocents day, at S. Paules, a plenary.

New yeares day, at S. *Maria* trans Tiberim, a plenary.

Twelfth day, at S. Peter, a plenary.

The Sonday of Septuageſſima, at S. Laurence *extra muros*, a foule out of purgatory.

The Sonday of Sexageſſima, at Saint Paule.

The Sonday of Quinquageſſima, at S. Peter.

Aſh Wedneſday, at S. Sabina, a plenary.

Thurſday, at S. George.

Fryday, at SS. Iohn and Paule.

Saturday, at S. Triphon, a plenary.

The firſt Sonday in Lent, at S. Iohn Latoran, a plenary, & infinite Indulgences.

Monday, at S. Peter in vinculis, a plenary.

Tewſday, at S. Anaſtaſia, a plenary, and a ſoule out of purgatory.

Wedneſday, at S. Maria Maior.

Thurſday, at S. Laurence in Paliſperna, a plenary.

Fryday, at SS. Apoſt. a plenary.

Saturday

Saturday, at S. Peter, a plenary.

The ſecond Sonday in Lent, at S. Maria in Nauicella.

Monday, at S. Clement.

Tewſday. at S. Balbina.

Wedneſday, at S. Cecily.

Thurſday, at S. Maria *trans Tiberim*.

Friday, at S. Vitalis.

Saturday, at S. Peter and Mercelline: a plenary.

The 3. Sonday in Lent, at Saint Laurence *extra muros*: a ſoule out of purgatory.

Monday, at S. Marke.

Tewſday, at S. Potentiana.

Wedneſday, at S. Sixtus.

Thurſday, at SS. Coſma and Damianus.

Friday, at S. Laurence in Lucina.

Saturday, at S. Suſan: a plenary.

The fourth Sonday in Lent, at S. Croſſe: a plenary, & a ſoule out of purgatory.

Monday, at SS. quatuor Coronati.

Tewſday, at S. Laurence in Damaſo.

Wedneſday, at S. Paule.

Thurſday, at S. Silueſter.

Friday, at S. Euſebius.

Saturday, at S. Nicholas in Carcere, a plenary.

The fifth Sonday in Lent, at S. Peter.

Monday, at S. Chrisogone.

Tewsday, at S. Ciriacus.

Wednesday, at S. Marcellus.

Thursday, at S. Apolinaris.

Friday, at S. Stephens, a soule out of purgatory.

Saturday, at S. Iohn, *ante portam latinam*, a soule out of purgatory.

Palme Sonday, at S. Iohn Lateran, a plenary twice.

Monday, at S. Praxedes, a plenary.

Tewsday, at S. Prisca, a plenary.

Wednesday, at S. Maria Maior, a plenary.

Thursday, at S. Iohn Lateran, a plenary twice.

Friday, at S. Crosse, a plenary and many other Indulgences.

Saturday, at S. Iohn Lateran, a plenary.

Easter day, at S. Maria Maior, a plenary.

Monday, at S. Peter, a plenary.

Tewsday, at S. Paule, a plenary.

Wednesday

Wednesday, at S. Laurence, *extra muros*, a soule out of purgatory.

Thursday, at SS. Apostoli, a plenary

Friday, at S. Maria Rotunda.

Saturday, at S. Iohn Lateran, a plenary twice.

Low Sonday, at S. Pancratius, a plenary twice.

On S. Marks day, at S. Peter.

Monday in Rogation weeke, at S. Maria Maior.

Tewsday, at *S*. Iohn Lateran.

Wednesday, at *S*. Peter.

Ascention day, at *S*. Peter.

Whitson eue, at *S*. Iohn Lateran, a plenary.

Whitsonday, at *S*. Peter, infinite Indulgences, and a Plenary.

Monday, at *S*. Peter in vinculis, a plenary.

Tewsday, at *S*. Anastasia.

Wednesday, at *S*. Maria Maior

Thursday, at *S*. Laurence *extra muros*, a soule out of purgatory.

Friday, at ss. Apostoli, a plenary.

Saturday, at *S*. Peter, a soule out of purgatory.

Wedneſday of the Imber weeke in September, at S. *Maria* Maior.

Friday of the ſame weeke, at ss. Apoſtoli, a plenary.

Saturday folowing, at s. Peter.

The *Stations* and their daies, and alſo the Indulgences thereunto belonging, being knowne: it remaineth likewiſe to know how theſe pardons may be gayned, for a precious ſalue is to ſmale purpoſe, except the ingredience, force, and vſe thereof be made manifeſt.

How the Indulgences belonging to the Stations, may be gayned.

The meanes how to obtaine theſe pardons are diuers, as the people and ſocieties to whom they are graunted are diuers.

When they are graunted to any ſociety, ſodality, or confraternity; for the gayning thereof nomore is required, but vpon the Station dayes to do that which there is appointed, (alwaies prouided, that

that the doer be in ſtate of grace) As for example. The benefite of theſe Stations are graunted to the ſoccity of the Roſary. To any of this bocy, to gaine theſe pardons, neither Medal nor Graine is required, but onely on the Station daies, to viſit fyue Altars (in other Countries) and at euery one to ſay fiue pater noſt. and fiue Aues: and in our owne Country, at one Altar to ſay fiue pater noſters and fiue Aues, fiue times ouer.

The maner how to gaine the Indulgences of the ſtations graunted to our Engliſh Pardon, & to Boromeus Pardon.

More generally are theſe Indulgēces geuē to our coūtry mē by our Engliſh pardon (as in the ſixt graunt thereof may be ſeene) wher in to them, for reciting of the Corone or Roſary, of the ſeauen pſalmes, or the Lytanies, for the conuerſion of heritikes vpon any of the ſtation daies in Rome: are graunted the Indulgences of the ſtations, as fully as if they had bene that day at the ſtations perſonally preſent. Neuertheleſſe to the gayning hereof, is

required a Graine, Medal, or Crosse of our Englisſh pardon graunted by Gregory the 13. and now confirmed by Paule the fifth.

Againe, the benefite of the Stations is graunted to al thoſe who haue any of the Corones, Roſaries, Croſſes, Medals, or pictures, hallowed at the inſtance of the Duke of Ferare by Paule the fifth, as appeareth in the 9. graunt thereof: ſo that they preſent themſelues before ſom Altar or Oratory, & ſay one paret noſt. and one Aue, in the honour of the bleſſed Trinity, and ſhal pray for the extirpation of heriſie, and the exaltation of the Catholik Church, concord and peace of chriſtian Princes, and the Popes holines. And alſo in ſaying one Deprofundis for the departed, they ſhal gaine the Indulgence of that ſtation day, either for them ſelues, or for the departed, as fully, as if they had viſited that Church wheare the Station is that day.

Furthermore the ſame Indulgences of the Station are graunted to thoſe, who haue any of the Medals, or other halowed thinges of S. Charles Boromeus his

pardon

pardon, in as ful and ample maner as before; so that vpon the said Station daies they say fiue pater nosters, and fiue Aues, before any of the Medals or Images, hauing his Indulgence, in the remembrãce of the precious bloud of our Sauiour Iesu Christ shed for vs in his passion; and this aswel for the departed, as for the liuing. And lastly who shal say one miserere, or one Creede, or *Te deum*, in reuerence of the precious bloud of our Sauiour, or kisse the ground seauen times: shal gaine the Indulgences as fully, as if they had personally performed the stations in Rome that day, as may appeare in the said Indulgence in the number 11. & 12. Thus much touching the Indulgences of the stations.

Why ſo many are deſireous to be admitted into ſocieties, notwithſtanding the large Indulgences graunted to our Country.

ALthough the Indulgences in Societies, are not ſo large as elswheare: neuertheleſſe other benefites and ſpiritual helps, are by them obtained, and not ordinary in pardons. For thoſe who are admitted to any ſociety, are in particular and more eminent maner, partakers both in life and death, of al the ſuffrages, ſacrifices, Maſſes, praiers, vigils, faſtes, diſciplines, ſtudies, recollections, almes deedes, mortifications, obediences, interceſſions, impetrations, and al the trauels, paines, laboures, and al other meritorious good actes, which haue, are, and ſhal be exerciſed, and performed, by that order & ſociety.

This extraordinary and particular participation, is to be eſtemed as a matter of great accompt: aud the thinges to be done, for the gayning of theſe benefites, verie ſmale, and not to be performed vnder

der any bonde of ſinne, and if for a time neglected, not any new admittance required, but onely to returne againe to their former Exerciſe, as is to be ſeene in the Indulgences of the Roſary, fol. 25.

A CATALOGVE OF the Indulgences and pardons, graunted vnto thoſe that be of the Society of the Roſary of our B. Lady, with a note of the Inſtitution and vſe thereof.

Tranſlated out of the Original copy printed at Rome. Anno. 1605.

THE Roſary or Pſalter of the B. Virgin Mary, that is to ſay, fiftene pater noſters, and a hundreth and fiftie aues; was inſtituted and

ordained by the Patriarch S. Dominick (to extinguish the heresye of the Albigenses) instructed by the B. Virgin Mary, and inuented by her assignment, after the maner of the psalter of Dauid, the which containeth 150. psalmes, as the Rosary containeth 15. Pater nosters and 150. Aues, for the honour of the Mother of God.

There be 15 Misteries of our Sauiour Iesus Christ, and the B. Virgin, presenced hearein. For the contemplatiō wherof, at euery one in particular, one pater noster, and 10. Aues, must be recited, as shal be declared.

The first fiue Misteries, which are called ioyful, do represent the fiue ioyes of the B. Virgin. The first, when she was saluted by the Angel Gabriel; For the which ioy, there is appointed one Pater noster, and ten Aues. The second, when the B. Virgin wente to visit S. Elizabeth; For the which is appointed one Pater noster and ten Aues. The third, when the B. Virgin Mary was deliuered of our Sauioure Iesus Christ; For the which also is appointed one Pater noster and

and ten Aues. The fourth ioy was when she presented our Sauiour Iesus in the Temple; For the which is ordained one Pater noster and ten Aues. The fifth ioy was, when the B. Virgin Mary did finde her Sonne Iesus in the Temple, in the middest of the Doctors, disputing with them, for the which also is ordained one Pater noster & ten Aues.

The other fiue Misteries are named dolorous, & do containe fiue great greifes or sorowes. The first sorow was, when our Sauiour Iesus Christ, being in his agony, did pray in the garden, & therewith swet drops of bloud and water. The seconde greif was, when he was cruelly whipped at a piller. The third, when he was crowned with thornes. The 4. when he bearing his Crosse to the mount of Caluary, & met his Mother. The 5. when he being crucifyed betwixt two theeues, yelded vp his soule into his Fathers handes: For euery one of which Misteries, are to be said, one Pater noster & ten Aues, as abouesaid.

The last fiue Misteries which are called glorious, do containe fiue glorious

actes

actes. The first, when our Sauiour did rise from death to lyfe. The second when he ascended into heauen. The third whē he sent the holy Ghost vpon his Disciples. The fourth, when the B. Virgin Mary was assumpted into heauen both body and soule. In the fifth is considered the glory of al Sainctes, and how the B. Virgin was crowned by her deare Sō and exalted aboue al the queares of Angels: and for euery one of these Misteries are appointed one Pater noster and ten Aues. And after this accompt, the whol Rosary doth containe 15. Pater nosters, & 150 Aues: The which wholie, euery one that is admitted and ascribed into the society of the Rosary, ought to recite once euery weeke.

But yet it is graunted (for to auoide tediousnes) to deuide it into three equal partes; so that in one day may be said 5. Pater nosters, and 50 Aues, in consideration of the first fiue Misteries: in an other day, the fiue next; and lastly, in a third, the fiue last, and so performe the whole Rosary euery weeke. And if by negligence or forgetfulnesse, it be forgot: there

there is noe sinne committed thereby, although the rewarde, or merit, which by the reciting thereof, might haue bene obtained, be lost. But yet in an other weeke, after it be recited, the rewarde may be gayned againe.

If any one be sicke, or for any other lawful cause, can not himself personally recite this Rosary, (so he be ascribed into this Society) he may procure an other to say it for him in his name, and it wil profit him asmuch in the participating of the spiritual rewarde thereof, as if he had recited it himself.

Moreouer it is to be vnderstoode, that this Rosary may be said of any man, for those that are deceased, whose names are enrolled in the booke of this Societye, who are truly partakers of those spiritual giftes, which those that remaine yet aliue do enioy. Lastly it is also graunted, that this Rosary may be said, sitting, standing, walking, or kneling, in any place whatsoeuer.

Indulgences graunted by diuers Popes and Prelates of the holy Church vnto this Society.

Pope

POpe Vrbanus the fourth did graūt vnto al thoſe that recite with deuotion, the Aue Maria: thirtie daies of Indulgence: & as many vnto thoſe that do cal vpon the name of Ieſus.

Iohn the 22. did after confirme & doble the aboue named Indulgences of Vrbanus 4.

Alexander Biſhop of Forolinium (a Citie in Italy called Forly, where *Titus Linius* was borne) & Apoſtolical Legate *a latere*, into Germany: did graunt to al & euery one that recite the Roſary, a hundreth & twenty daies of Indulgence.

Againe he graunted fourtie daies of Indulgence to euery one that is preſent in the Church where this Society is founded whileſt that the Anthem or *Salue Regina* after Complin, is ſong vpon Saturdayes and holy daies.

Alſo he graunted 100 daies of Indulgence vnto euery one ſo oft as they ſhal ſay fiue Pater noſters & 50 Aues, in the feaſt of the Annuntiation, Viſitation, Aſſumption, Natiuity, and Purification of the B. Virgin Mary, as it appeareth by Letters dated at Colen which begin, *Et ſi glorioſus*

& glorioſus &c. Anno. 1476.

The moſt reuerend Lord Mathius Guardus, Patriarch of Venice, graunted 120 daies of Indulgence to al thoſe that ſhal ſay the foreſaid Roſary.

Sixtus 4. in his Breue which beginneth *Oues Dominicæ gregis* Anno 1478. graũted as is aforeſaid, in three feaſtes of the B. Virgin Mary, the Annuntiation, Natiuity, and Aſſumption: ſeauen yeares, & as many quarantenes of enioyned penances.

Alſo in an other Breue, which beginneth, *Ea quæ ex fidelium*. Anno 1479. he confirmed & approued this Pſalter or Roſary, and this methode or forme of praying, & graunted for euery Roſary, fiue yeares of Indulgences, & as many quarantenes.

Innocentius 8. graunted vnto the true penitent, & confeſſed brethren reciting the Roſary, 100 yeares, & as many quarantenes, & to thoſe that in the end of the Aue Maria, do name Ieſus, fiue yeares & as many quarantenes, as it appeareth by his Breue *Splendor paternæ* dated at Rome, Anno 1488.

Alexander

Alexander 6. at Rome Anno 1494. in his Breue which beginneth *Illius qui perfectæ Charitas est*, did not onely confirme, but also dooble, al the Indulgences graunted by his predeceſſors together with many other priuiledges graunted in the ſaid Breue.

Iulius 2. at Rome, An. 1503. in his Breue, *Ineffabilis Virginis Mariæ*, did confirme al that was graunted by his Predeceſſors.

Leo 10. at Rome An. 1520. in his Breue that beginneth *Paſtoris æterni*. doth number & confirme the aboue named Indulgences of Alexander the Biſhop of *Forolinium*, & the two Breues of Sixtus 4. And he ſaith, that Innocentius 8. An. 1483. the third day of October did graunt by word of mouth, to al the aboueſaid, that ſhal ſay the holy Roſary within a weeke, a plenary Indulgēce once in their life. & once at the hour of death. Alſo he addeth, that Raymundus Cardinal of *S. Mariæ nouæ*. when he was Legate in Germany, did graunt for euery Roſary, 100 daies of Indulgence. And alſo that diuers & many Biſhops

shops, haue graunted 40. daies of Indulgence for euery Rosary. And he doth approue & confirme al the aboue said most amply. And moreouer he graunteth to the aboue named brethren being truly penitent, and confessed, or haue a full purpose to be confessed, saying three times the Rosary in one weeke, for euery time, ten yeares, & ten quarantenes of the enioyned penances.

Adrianus 6. doth graunt, that he which lying at the point of death, and shal hould in his hand a halowed wax candle of the society of the Rosary, and depart out of this life, shal obtaine a plenary indulgence of al his sinnes, if so be that before his death, he haue recyted once the psalter or Rosary.

Also he that reciteth in the Chapel of the Rosary, (or in that part of the Church where an Altar of the Rosary is) the third part of the Rosary, for euery day in which he doth this, he shal obtaine 50. yeares of Indulgence, by the graunt of the aboue named Adrian 6. as it appeareth in his Breue which beginneth *Illius qui Dominicum gregem &c.*, dated

ted at Rome in the yeare of the Incarnation of Christ 1523, the Calends of April, in the 1. yeare of his popedome.

Clemens the 7. did extend the aboue named Indulgence vnto al the brethren, that shal recite with deuotion, the same third part of the Rosary in any oratory, or Church situated in what place soeuer.

And he graunted also many other priuiledges vnto the same brethren, as it appearteh in his Breue which beginneth, *Ineffabilia gloriosæ Virginis Mariæ*: dated at Bononia in Italy, An. 1529. the 7. yeare of his reigne, the tenth of the Calendes of April.

The same Clement the 7. at Rome, the 8. day of May, the 11. yeare of his reigne, in his Breue which beginneth, *Et si temporalium cura*, doth rehearse the aboue named Indulgences of Sixtus 4. & Leo 10. and he confirmeth them. And he addeth, that Leo did institute and graunt vnto the aforesaid brethren wher soeuer they shal be, visiting fiue altars, of any Church whatsoeuer, or one or 2. altars fiue times,, if there be not fiue, al the Indulgences of the Stations of the

City of Rome, if they recite at euery altar, or euery visitation, fine Pater nost. & as many Aues. This he doth ratify & confirme: and moreouer he doth graunt for euery Rosary, two yeares of Indulgence.

Paulus 3. at Rome, An. 1534. in his Breue which beginneth *Ratiom congruit*. doth relate the Indulgences of Sixtus 4. and of Leo 10. together with the whole Breue afore said of Clement the 7. and doth confirme the same in most ample manner. And in the yeare 1527. he haith graunted vnto others that shal say, or cause to be said, (or to them that heare) a masse of the holy Rosary, the same Indulgences graunted any way vnto the brethren of the society of the Rosary. Dated in Rome, at S. Markes, 31. of August, in the yeare aboue said.

Iulius 3. haith confirmed & graunted, by a breue put forth the 24. of August, 1551. al the priuiledges and Indulgences graunted any way to the brethren of the society of the Rosary: the Breue beginneth in this wise. *Sincere devotionis &c.*

Paulus 4. in his Breue that beginneth *Ea Apoſtolicæ ſedis &c.* dated at Rome, the 9. of March 1561. did confirme al the abouesaid priuiledges.

Pius 4. did graunt a plenary Indulgẽce to endure for euer, in euery Feaſt of our B. Lady, to al faithful Chriſtian people being contrite & confeſſed, or hauing a purpoſe to be confeſſed in due time, if they viſit in the feſtiual daies of the B. Virgin, the Altar or Chapel of the ſame Rosary, in the Church of *S. Maria ſupra Mineruam* in the City of Rome. Alſo he haith graunted the Indulgence to the proceſſion in the ſame ſociety, by a Breue which beginneth *Dum præclaram*, dated at Rome the day before the Calends of May, the ſecond yeare of his reigne.

Pius 5. confirmed al and euery one of the foreſaid Graunts, Indulgences, remiſſions, relaxations, Immunities, priuiledges, & other graces graſted by al other Popes, Legates *de latere*, of the ſea Apoſtolick, & others hauing the ſame authority: & alſo he renewed them in the ſame maner of force that they were firſt graunted in.

Alſo

Also he graunted vnto the same confraternities, or societies & the brethren thereof, that the brethren deputed for this purpose, may freely and lawfully exact & take, al oblations, bequests, giftes, & such like offered any way, either by willes, legacies, or any other last Testaments, of what sort, quantity, or quality soeuer it be, & that they may bestow it in pious workes of the said society, without the licence of any person, yea though it be the ordinary or Bishop of the place. And that euery one may be the more ready and prompt to enter into this society, he haith also graunted a plenary Indulgence or remission & forgeuenes of al sinnes, to al those, & euery one thereof, that are receaued into the society by the aforesaid deputies, at the first time they be receaued being confessed and communicated, in the Church or chapel, or at the altar of the said society, & do recite at the least, the third part of the Rosary, praying for the peace & trãquility of the holy Romane Church.

And vnto those also that at the poinct of death, are confessed & do communi-

cate, a plenary Indulgence.

Alſo he graunted a plenary Indulgence vnto him that ſaith the Roſary, being cõfeſſed and communicated on the day of the Annuntiation of the B. Virgin.

Alſo 40. daies to thoſe that ſay the Roſary euery day: and alſo ſeauen daies ſo often as they calvpon, or name, the holy names of Ieſus, & Maria.

Alſo he graunted ten yeares, & as many quarantenes of Indulgence, to thoſe that do communicate, & ſay one part of the Roſary, in the daies of the Reſurrection of our *Sauiour*, & of the Annuntiation & Aſſumption of the B. Virgin.

Alſo he graunted the ſaid Indulgences to al brethren that recite at the leaſt the third part of the Roſary on al the reſt of the feſtiuities of our Sauiour Ieſus Chriſt, & the glorious Virgin, comprehended amongſt the other miſteries of the Roſary.

Alſo he graunted them to al faithful chriſtians, though they be not of the ſaid ſociety, as alſo to the brethren if they be preſent with deuotion at the proceſſion of the ſaid Roſary, the which is on the firſt day in euery moneth at Euenſong.

Alſo

Also he graunted seauen yeares and as many quadragens of enioyned penance, to al the brethren that recite euery weeke the whole Rosary. And he further decreed, that as wel the brethren, as also the aboue named; shal not be molested in any wise by any man.

Al those foresaid thinges are to be sene in three Breues which he graunted together, with many other priuiledges & graces contained therein. *Iniunctum nobis*. 4. of Iuly. 1566. *Inter desiderabilia* 28. of Iune. 1569. *Consueuerunt*. 17. of September. 1569.

The most reuerend Maister General of the whole order of Dominicans, did receaue by his Letters dated at Rome, the 3 of March, 1573. al the brethren of the same society, vnto the participation of al the foresaid spiritual benefits.

Gregory the 13. (hauing intelligēce how that the same day the Turkish nauy was miraculously taken by the fleete of Pius 5. the Pope, Philip the King of Spaine, & the Venetians, the brethren of this Rosary in a procession, did pray vnto the B. Virgin, for the obtayning of

that victory) of his owne accorde, for the perpetual memory of the thing, did commaund, that on the first Sonday of October, the feast of this victory, vnder the title of the holy Rosary, should be celebrated with his office, as it appeareth by his Breue which beginneth. *Monet apostolus &c.* An. 1573. as also in the proper Churches and Chapels of this holy confraternity (which can not be instituted but in the conuents of the Dominicans, or with licence of the general thereof) In which day. al Christians of both sexe, aswel brethren, as other, that being truly penitent & confessed, visiting the Church of the blessed Virgin Mary of Minerua in Rome, shal obtaine a plenary Indulgence & remission of al their sinnes, as it appeareth by his Breue which beginneth *Exp. vobis.* at the request of Alexandrinus, Protector of the Society of the holy Rosary. Dated at Rome, the first day of October, An. 1577

Also Gregory the 13. did graunt a plenary Indulgence vnto those that are present at the procession, and visit the Chapel

pel of the Rosary, the 1. Sonday of euery Moneth, hauing before communicated, as by his Breue *Omnibus & singulis*, dated at Rome, the 24. of October, 1577. it appeareth.

The Reuerend Procurator general of the Dominicans, by his Letters dated the 13. of October 1578. did receaue all the brethren of the said society, vnto the participation of al the spiritual benefites of the whole order.

The same Gregory the 13. did graunt 100. daies Indulgence, to al the brethrē that were exercised in any pious worke: & also a plenary Indulgēce to those that on the 3. Sonday of April, & the first Sonday of October, do visit the said Chapel of the Rosary, as appeareth by his Breue *Cum sicut*, dated at Rome, the 3. of Ianuary, 1579.

Also the same Gregory did graunt a plenary Indulgence, vnto al the brethren of the Rosary, within the Prouince of Rome, that on the 1. Sonday of euery Moneth, do confesse & communicate in the said prouincial churches. The same he graunteth vnto the sick that can not

come vnto the Church, so that being cō-municated, they recite deuoutly the seauen psalmes, or the Rosary, or Corone, before some holy Image or picture, *Ad augendam deuotionem vestram*. Dated at Rome the 29 of August. 1579.

The same Indulgence he graunted for 10 yeares to those that visit the Chapel of the Rosary in the Church of the blessed Virgin Mary in Minerua, on the day of the Translation of the holy Image, which was the 6. of December, 1579. so that they be confessed & communicated. *Cum sicut accepimus*. Dated at Rome the 6. of Nouember, 1579.

The same Gregory the thirteenth, in his Breue which beginneth. *Pastoris aeterni, qui non vult mortem &c.* amongst those wordes he saith in this wise. *Omnibus & singulis vtriusq; sexus confratribus &c.* To al & euery one of both sortes of brethren, of the society of the Rosary, remayning in any place, being truly penitent, confessed, & communicated, that visit the Chapel of the Rosary, on those daies. when the Feasts of the misteries of the Rosary are celebrated: & also are

presēt

presēt at the procession which is accus-
tomed to be made the first Sonday of e-
uery Moneth at Euensong: we do graunt
& geue by Apostolical authority, with
the tenour of these presents, a plenary
Indulgence of al their sinnes: & also al
& euery Indulgence & remission of sinnes
graunted to any confraternities of the
same Rosary, either in particuler or ge-
neral, or hereafter to be geuen: & there-
by we do communicate & declare, that
they are cōmunicated vnto al other con-
fraternities of the same Rosary whereso-
euer they be. Dated at Rome, the 8. of
May. 1581.

Also he graunted the same Indulgence
as aboue, to the confessed, & communi-
cated, which either by reason of sicknes,
or hindred by some other lawful impe-
diment, can not be presēt at the pro-
cession, so that they recite the Rosary.
Ad futuram rei memoriam cupientes. Da-
ted at Rome, the 24. of September 1583.

Sixtus the 5. confirmed al the aboue
named Indulgences, and withal graun-
ted the same Indulgences that are graun-
ted vnto those that be presēt at the pro-
cession

session which is on the first Sonday of euery Month, vnto trauelers, mariners, & seruants, if they recite the whole Rosary, & vnto the sick & such as be otherwise lawfully hindered, if they recite the third part of the Rosary, together with a purpose to confesse their sinnes, & communicate at accustomed times, as also vnto those that visit the Chapel of the Rosary, on those daies when the Feastes of the misteries thereof are celebrated, as it appeareth in his Breue dated the 20 of Ianuary, 1586. which beginneth, *Dum ineffabilia*.

Whether Indulgences may be obtayned, except the gayners thereof, directly and expreſly performe the thinges commaunded, and for the intention and ende commaũded: And whether an actual intention be required in euery Indulgence for gayning thereof.

INdulgences are of two ſortes at the leaſt. One ſorte bindeth and commaundeth, not onely the action of the gayners, but alſo their intention. As where the geuer of the Indulgence ſaith, whoſoeuer ſhal recite the Corone, Roſary, 7 pſalmes, or Lytanies &c. for the exaltation of the Church, or for the Popes holineſſe, extirpation of hereſy, or conuerſion of our Country, &c. ſhal gaine ſuch Indulgences. In theſe and others of like nature, both the performãce of the thing commaunded, and alſo the intention & end of the gainer, is neceſſarily required, as is ſaid before in the 7. Condition of this Treatiſe, and alſo in the 7. paragraph.

In an other ſort of Indulgences, only the

ly the performance of the thing commaũded, is neceſſary for the gayning thereof, but not the intention of the doer, to do it for this or that end, as is to be ſeene in the pardons graunted to the reciters of the office or praiers contayned in the new reformed Breuiaries, or Primars: wherin Indulgences are geuen to al thoſe who ſay the office of our B. Lady, the office of the dead, 7. pſalmes, or Lytanies, or other praiers therin contained, & their intention not any way bound to this or that end, as there is to be ſeene; & alſo in the firſt pardon of Boromeus.

And againe, it is manifeſt by our Engliſh pardons & others, wherein the intention of the doer is not any way bound for this or that end, as in the fourth number of our Engliſh Indulgence is manifeſt where it is ſaid. Whoſoeuer ſaih or heareth Maſſe deuoutly, maketh or heareth a ſermon, examineth their conſcience, reconcileth the contentious, inducceth to good life, or reduceth from vice, with many other ſuch like: gaine all the Indulgences belonging to the Churches of our B. Lady of Loretto, & of S. Mary Ma

ry Maior, & S. Iohn Lateran, & many other, as appeareth in our Englisſh pardon, number 4. 5. 7. 10. 12. 14. and in Boromeus 2. 3. 4. 7. 16. 19. & the like in Ferars pardon, & elſwhere. Wherein is manifeſt that al thoſe, who haue a graine, Medale, Croſſe, Image, or picture of ſuch pardons vpon them, & they in the ſtate of grace: their intention in ſaying ſuch praiers, or performing ſuch actions, is no way bound either by promiſe, vow, penance, or any other excluſiue intention or application: but by theſe their ordinary deuotions, good & meritorious actions, they gaine the aforeſaid pardons.

Neuertheleſſe, for the more ſatisfaction in this kind, and the better to gaine both ſortes of Indulgences, & alſo to make our actions & deuotions more acceptable in the ſight of God, more meritorious to our ſelues, & the more ſatisfactory both to our ſelues & others; it is behoueful, that euery morning before our other deuotions, or ſomtimes in the weke, or at the leaſt ſome times, to make this commendation or praier following,

or ſome

or some such like virtual intention and commendation of our praiers & actions.

A Commendation & Praier for the obtayning of Indulgences, & to make our deuotions & other actions, more acceptable in Gods sight, more meritorious to our selues, and more beneficial vnto others.

IN these my deuotions & other mine actions, (good Lord) I commende, remember, & pray, for the exaltation of the catholick Church, the propagation of the catholick Faith, the extirpation of heresy, & for al the necessities of Gods Church. For the protection & direction of the Popes holines, and the whole christian world. For the concord & vnion of the clergy, and al christian Princes, with al other people. For the preseruation of the iust, & iustification of sinners. For the conuersion of England Scotlande, & Irelande. For the conuersion of Iewes, Turkes, & Pagans, & al that be out of the church of Christ. For mercy & grace to al sortes of people, as shal seeme good, o Lorde, to thy diuine Maiestie

Maieſtie. I commend vnto thee (moſte merciful God) my Father, mother, brethren, & ſiſters, (*here may be placed, huſbande, wife, children, or whom we woulde*), kinſfolkes, frendes, & acquaintãce. For al my ghoſtly fathers. (*if a Prieſte, ghoſtly children.*) For al my benefactors quick & dead. For al thoſe who haue commended them ſelues vnto my praiers. For al thoſe whom in vnity, Charity, promiſe, or other bonde, I ſtande charged to pray for if I did remember them. For al ſoules departed this life in the ſtate of grace, & eſpecially thoſe which I am any way bound to pray for. For the gayning of al Indulgences whatſoeuer, that my praiers, deuotions, & other actions extend vnto both for liuing & dead. Finally for al thoſe whom I haue any way offẽded, greued, or wronged, in goodes, in fame, in deede, word, or thought. For eaſe & releaſe to al captiues, & for al catholick priſoners, that it may pleaſe thee, good Lord, either to graunt them liberty without faile in faith, or Charity; or patience, (to thine honour & glory, their owne ſoules health, & edifica-

tion of others) to endure whatsoeuer it shal please thy diuine Maiesty to impose vpon them. For constancy to al persecuted for the catholick faith, & release of their troubles when thy wil is. For al others that are in troubles either of body or minde. For whomsoeuer, or whatsoeuer els thy wisdome knoweth necessary, & my fralty can not aske. Amen.

The peace of our Lord Iesu Christ, the vertue of his B. passion, the signe of the holy Crosse, the intireness of the humility of the blessed Virgin Mary, the blessing of al Saincts, the keping of al Angels, & the suffrages of al the elect & chosen of God; be with me, & betwene me & mine enemies, now, & in the hour of my death. Amen.

INDVLGENCES

GRAVNTED VNTO HOLY GRAINES, by Pope GREGORY the 13. of blessed memory, at the request of the English Seminary, & of late confirmed by Paulus Quintus.

THey that haue any of these graines in what place soeuer they be, gaine al the Indulgences graunted vnto the Society of the blessed Trinitie in Rome, if they do fulfill that which is there commaunded. But those onely do obtaine the Indulgences folowing, that haue deuoted them selues to the restoaring of the catholick faith in England, or labour any way for that cause, or pray for England.

2. Whosoeuer hauing one of these halowed graines, & being contrite, with a ful purpose, at the least, to confesse and communicate so sone as he can commodiously: shal recite the Corone or Rosary of our B. Lady; or shal reade the Passion of our Sauiour; or the 7. psalmes

or the Lytanies, praying for the Popes holines, or for the ſtate of the catholicke Church, or for the propagation of the catholick faith, or for the conuerſion of the Kingdomes of England, Ireland, & Scotland, or of heritikes: ſhal gaine for ſo often as he doth this, a plenary Indulgence.

3. Whoſoeuer, being confeſſed, ſhal communicate in the feaſt of the B. Trinity, Whitſonday, & al the feaſts of our Sauiour, & the B. Virgin, & of al the Apoſtles, of S. Thomas the Archbiſhop of Canturbury, of S. Edmund, of Sainct Gregory the firſt Apoſtle of England, or in the feaſt of the Patrones of the Dioceſe or place, or in the feaſt of a Sainct of whom there is any notable Relique, Church, or Chapel in that place, or on euery Sonday throughout the yeare: ſhal obtaine a plenary Indulgence for him ſelf or for ſome faithful ſoule departed, if he offer the ſame vp for him by way of ſuffrage.

4. So often as one ſhal confeſſe his ſinnes to an approued confeſſor, or be contrite with a purpoſe to confeſſe, and ſhal

ſhal heare Maſſe with deuotion, or a ſermon, or ſhal examine his conſcience, or ſhal teach or heare al the chriſtian doctrine, or part therof, or ſhal endeuour to reconcile the fallen out, or ſhal labour to induce any one vnto piety & workes of charity, either by connſel, or by his own example, or ſhal ſtriue to withdraw either him ſelf or any other, from the prophane communion of heritikes, perſwading them to imbrace the Catholick religion: ſhal obtaine al the Indulgences of our Ladies Church of Lauretto, of S. Mary Maior, & of S. Iohn Lateran at Rome.

5. He that hauing one of theſe graines & ſhal deuoutly faſt according to the cuſtome of the church, the Eue of al the Feaſtes of our B. Lady: ſhal gaine 100. yeres of Indulgence: but if he faſt them in bread & drink onely, he ſhal obtaine a thouſand yeares.

6. He that reciteth a Corone or Roſary, or the 7. pſalmes, or Lytanies, for the conuerſion of heritikes, in Aduent, Lent, or other daies, when the Stations be at Rome: ſhal gaine the ſame Indul-

gence of the Stations, as if he had perſonally viſited the ſaid Churches.

7. Alſo he that induceth any one to the deteſtation of his euil life paſt, or of ſome enormous crime, (eſpecially of hereſy, ſchiſme, or blaſphemy) ſhal obtaine a 1000 yeares Indulgence.

8. He that ſhal ſay 7. pater noſters, & 7. Aues, or ſhal ſay a Corone, or Roſary, or the 7. pſalmes, or Lytanies, with deuotion before almighty God, or before ſome Altar, or Image, for the conuerſion of England, Ireland, & Scotland: ſhal obtaine al thoſe Indulgences which they doe that viſit the ſeauen Churches of Rome.

9. If any Preiſt, hauing one of theſe graines about him, ſhal ſay Maſſe for the dead twice in a weeke, or the Maſſe that doth occur for the day, offering it vp for any ſoule in purgatory: ſhal deliuer the ſoule from paines by way of ſuffrage, & thoſe that are not Preiſtes, if being cõfeſſed & communicated, they recite the 7. pſalmes together with the Roſary, or Corone of our B. Lady, or if they can not read, do recite a Corone or Roſary

twice

twice: ſhal obtaine the ſame once euery Moneth.

10. He that in the point of death, ſhal recite the Corone or Roſary, or the 7. pſalmes, or Lytanies, or if he can not recite them, ſhal ſay IESVS, at the leaſte in his heart if he can not ſpeake, or being confeſſed or contrite, with a purpoſe to confeſſe: ſhal obtaine a plenary Indulgence.

11. He that being confeſſed or contrite, is accuſtomed to celebrate Maſſe, or to heare Maſſe, or cauſe Maſſe to be ſaid, praying for the Pope, or for the propagation of the faith, or of the Catholick Church, or for the conuerſion of heritikes, or Infidels: ſhal obtaine a plenary Indulgence once euery Moneth.

12. He that ſhal ſay, *Deus propitius eſto mihi peccatori*, or ſhal ſprincle him ſelf with holy water, or ſhal reuerence any Image of Chriſt, of the holy Croſſe, or of any Sainct, or ſhal ſalute our B. Lady in the morning, Noone, or night, or ſhal geue thankes to God for the benefites that he haith receaued: ſhal gaine ten yeares Indulgence.

13. Whatsoeuer is graunted in these Indulgences to those that recite the Corones or Rosaries, or 7. psalmes: is also vnderstoode, to be graunted vnto those that in stead thereof, shal pray mẽtally for the space of an houre, or of half an houre; or for the space of a *Miserere*, shal discipline themselues, or shal weare haire-cloath for a day, or a night.

14. He that shal in great daunger of his life, or apprehension for the Catholike Faith, or being apprehended, shal expect the torture, rack, or stripes, or any kinde of scorne; or by longe imprisonment, shal fal into a Feuer, or any other disease: so often as he thinketh him self to stand in neede, so often by saying of oue Pater noster and an Aue, he shal obtaine a ful remission of al his sinnes. Also in the very suffering of such molestations, if he offer them vp deuoutly vnto God for the restoaring of the Catholike Faith into those Countries, or shal pray vnto God for them that inflict the same vpon him, he shal obtain the aforesaid pardon.

15. When it shal happen that any of

these Graines be broken or loste: then may he which had the same take an other graine not hallowed in stead thereof once twice, & oftner, & it shal haue the same Indulgences.

And moreouer in those Countries, where it shal be treason, or any other great paine be laid vpon such as carry any such thing: it shal be lawful for them which had any such graine or graines, to choose vnto them selues, or others in place thereof, any Iewel or coral, one, or more, or any kind of stone, or beade, or a litle crosse, or the Image of any Saĩct of any matter, or els a deathes head of bone, mettal, or wood, so often as he shal haue neede.

Other Indulgences graunted onely to Crucifixes & Medales, beſides the aforeſaid, & alſo vnto Croſſes.

HE that hauing a hallowed Crucifix or Medal, & behoulding or kiſſing the ſame deuoutly: doth gaine an hundreth daies of Indulgence.

He that ſhal ſay or cauſe Maſſe to be ſaid, euery Friday, on an Altar where any ſuch Crucifix or Medal is: ſhal deliuer a ſoule out of purgatory. And the ſame alſo may he doe on al ſoules day, & euery day of the octaues thereof folowing.

Thirdly it ſhal alſo be lawful, to choſe in ſtead of theſe Crucifixes & Medales, any other thing, as is aboue ſaid of the Graines.

THE INDVLGENCE OF S. CHARLES BOROMEVS.

ALL that being contrite, & hauing at leaſt ful purpoſe to confeſſe & communicate, ſo ſoone as poſſibly they may, ſhal ſay the office of our B. Lady, or one paire of Beades, or a Roſary, or reade the Paſſion of our Sauiour Ieſu Chriſt, or ſhal ſay the 7. penitential pſalmes, or Lytanies, although it be with obligation, praying for his holines, or for the Catholike Church, or for the propagation of the catholike Faith, or for the conuerſion of England, Scotland, & Ireland: for euery time gayneth a plenary Indulgence.

2. So oftē as any being cōfeſſed, or hauing a purpoſe to confeſſe, ſhal heare *Maſſe*, or a Sermon, or examine his cōſcience, or ſhal teach the Chriſtian doctrine, or ſome part thereof, or procure ā atonement betwene ſuch as are at diſſention, or ſhal cauſe any one either by cour-

ſel

ſel or example, to exercite ſome act of piety or charity, or ſhal ēdeuour to draw either him ſelf or other from the company of heritikes, counſeling them to imbrace the catholike faith : ſhal obtaine al the Indulgences of our B. Lady of Loretto.

3. Whoſoeuer ſhal procure any one to deteſt his wicked life paſt, or ſome enormous ſinne, as principally of hereſye ſhiſme, or blaſphemy : ſhal obtaine ten yeares of Indulgence.

4. Faſting according to the cuſtome of the Church, the eues of our B. Lady : gaineth twenty yeares, & faſting with bread and water, 100 yeares of Indulgence.

5. Whoſoeuer ſhal ſay 7. Pater noſters & 7. Aues, or his Beades, or the Roſary, or 7. pſalmes, or Lytanies deuoutly, before any Altar, or Image, for the conuerſion of England, Scotland, & Ireland, ſhal obtaine thoſe Indulgences, as they which viſit the 7. Churches of Rome,

6. When any Catholike ſhal be in peril to be taken, or looſe his life for the

catholike

catholike faith, or being taken, ſhal be racked or ſuffer any torture, or blow, or ſhame, or by longe impriſonment falleth ſicke: for euery time that he ſhal finde conuenient, ſaying a Pater noſter & Aue, obtaineth a plenary Indulgence, the which he alſo ſhal obtayne, that in ſuffering the ſaid aduerſities, ſhal offer them vnto God for reconciliation of thoſe that do torment him, or ſhal pray our B. Sauiour for them.

7. Euery time that any ſhal doe reuerence to the Croſſe or Images, or geue thankes vnto God for the benefites receaued, or in the beginning of any good worke, or time of temptation, ſhall thrice make the ſigne of the Croſſe, and ſay thrice, *Deus in adiutorium meum intende*, or ſhal doe ſome other good work of piety or charity: for euery time ſhal obtaine ten yeares of Indulgence.

8. Euery time that any ſhal confeſſe & communicate, or ſay Maſſe, aſwel of deuotion as obligation, & ſhal pray for the exaltation of the catholike Church, & extirpation of hereſy: ſhal gayne a plenary Indulgence, & praying for the

ſoules

ſoules in purgatory, ſhal deliuer for euery time one ſoule from purgatory in maner of ſuffrages, according to his intention,

9. Whoſoeuer ſhal cauſe 3. Maſſes to be ſaid either in one or diuers daies: ſhal deliuer twelue times in a yeare, for euery time a ſoule from purgatory, by maner of ſuffrages, according to his intention.

10. He that ſhal pray for his holines, & for the exaltation of the Church, on the holy Thurſday, or Eaſter, or Aſcention day, being confeſſed & communicating: ſhal gaine thoſe Indulgences that his holines is wont to geue thoſe dayes at his benedictions, as if him ſelf were there preſent.

11. At the daies of the Stations in Rome, at what ſoeuer time of the yeare it be, ſaying before the ſaid Images, or Medales, 5. Pater noſters, & 5. Aues, in remembrance of the precious bloud of our Sauiour Ieſus Chriſt ſhed for vs in his paſſion: ſhal gaine the ſame Indulgences aſwel for the liuing as the dead.

12. Saying a Miſerere, or one Crede, or Te

or *Te Deum &c.* in reuerence of the precious bloud of our Sauiour Ieſus Chriſt ſhed for vs, or kiſſing 7. tymes the ground: ſhal obtaine the Indulgences, as if he ſhould perſonally make the Stations in Rome that day.

13. Thoſe that being contrite, hearing Maſſe, ſhal pray for his holines, the catholike Princes, & for the peace of thoſe Eſtates: gaineth thoſe Indulgences that they do, which viſit al the Churches, in & out of the City of Rome.

14 He that praieth for the cõſeruation, & augmentation of the Religious: ſhal be partaker of al their Sacrifices, praiers, diſciplines, Faſtes, & other good works done by them, as if he were one of them.

15. Whoſoeuer (hauing one of theſe ſaid hallowed thinges) ſhal pray before the Sepulchre where repoſeth S. Charles Boromeus his bleſſed Body, or ſhal here Maſſe, or pray in any Church dedicated to the ſaid holy Saincte, or before any Altar or Image of that S. gayneth the ſame Indulgences as if he ſhould perſonally viſit the body of S. Iames in Galitia.

He that

16. He that on the Feast of S. Charles, being the 4. of Nouember, confessed & communicated, doth say 5. Pater nosters, & 5. Aues, in the honour of our Sauiour Iesus Christ: gaineth a plenary Indulgence & remission of al his sinnes.

17. His holines also graunteth, that any one shal satisfye for al the defects, committed without aduertence in saying the diuine Office, or that of our B. Lady, or in hearing or saying Masse, or any other praier or spiritual worke, : in saying a Pater noster & an Aue, or the Psalme *Laudate dominum omnes gentes*, or *De profundis*, or kissing any of these hallowed thinges, or saying thrice Iesus, & once *Salue Regina*.

18. Any one being hindered by any euil disposition, or any lawful cause, from hering of Masse, or being a Preist, from saying Masse, or can not say his Office or other obligatory praiers: saying 5. Pater nosters & 5. Aues, in reuerence of the precious bloud of our Sauiour: gaineth those Indulgences as if he had fulfilled the thinges aboue mentioned.

19 He that in the point of death, saying

ing once Iesus in heart, if he be not able to say it by word of mouth, being at least contrite, if he be not able to confesse & communicate: obtaineth a plenary Indulgence, in forme of Iubily, hauing about him, or kissing one of these hallowed thinges.

Al these said Indulgences in al thinges may be applyed to the soules in purgatory, in praying for them: & to obtaine them, it is sufficient to haue some of these hallowed thinges of his owne, or borowed, or when they are broken or lost, he that had them, may take in place of them any other thing, although not hallowed, for once or diuers times, which shal haue the same Indulgence.

In Countries where it is forbidden vnder paine of death, or other great punishment, to haue any of these hallowed thinges about him: it is graunted vnto al those that haue any of these said hallowed thinges, to take in place of them, any other such corral, litle Crosse, or Image of some Saint, of whatsoeuer matter, or of a death head of bone, mettal, or wood, euery time it shal neede.

These Indulgences are graunted with condition, that these Images be kept secretly in houses: & that both Images & Medales, be but of our Sauiour, our B. Lady, or some Saincte.

FINIS.